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separate pieces of paper, and be sure to
write everything for publication on but one
side of paper.

Direct everything to BAPTIST RECORD,

Clinton, Miss.

Our Pulpit.

LEAVING SECULAR BUSINESS.

By C. H. SPENCE.

Upon this subject, it is our fate
to be frequently consulted, and up-
on no point are we less eager to
give advice. As a general rule,
the brother has made up his mind
long before hand, and only wants
our opinion to back up his own.
We have gone down to zero in the
judgment of those whose foregone
conclusion we have questioned, and
we have learned the truth of that
little verse:

Desirous however, we gravely pretend
To seek the advice and the thoughts of a
friend. Should to differ from us upon any question,
We shall be for his want both of judgment
and sense.

But should it fall in with and stir up our
plan.

Why, really, we think him a sensible man.

It is said that a certain village
cure was waited upon by a young
gentleman up on the matter of mar-
riage. The pastor, knowing the
uselessness of all advice on the un-
der subject, bade him go and listen
to the bells, and "do whatever they
say." Instead of this, the young
lady was ringing out as distinctly as
possible, the words, "Make haste
and get married!" Capital counsel!
Admirable cure!

The wedding was not long delayed. After a brief
season of married bliss, the young
man repented at his leisure, and at
length called upon the good cure
a second time to tell him of the ill
result of obeying his paternal di-
rections. Alas! Margaret was not
the pearl she once seemed to be.

The cure replied, "I give you good
advice. I told you to listen to the
bells, and you must have mistaken
what they said. If you had listened
more carefully, this would not
have happened. Go out of door-
now, and lend your ear to them,
and learn their true teaching."

To the great astonishment of the dis-
tressed husband, the bells were
ringing out with manifest emphasis, declar-
ing the following warning: "Never
get married!" In nine cases out
of ten, it would be wise for us also
to transfer our responsibility to
the bells, or to any other oracle.

A good man once wrote to us
that he felt bound to preach, but
that his pastor and the deacons
of the church, and all the friends
around him were cold, unsympathetic
persons, who had not the least
sympathy with him; what did we
think, for our judgment would be
sure to be weighty and powerful.

We sent a laconic reply upon a
post-card to this effect: "Dear
brother, if God has opened your
mouth, the devil cannot shut it;

but if the devil has opened your
mouth, may God shut it at once!"

We chanced to meet that brother
soon after, when he shook our
hand with much enthusiasm, and
declared that he had never derived
more encouragement from anything
than from our post-card; he had
gone on preaching, and, despite
his minister and the devil, his
mouth was not shut. We asked
him if he had read the second of
our two sentences, but he seemed
to have forgotten what it was.

The honors of the Delphic Oracle were
ours; but we did not put the wreath
upon our brow, for we knew the
tendency of sanguine natures to ac-
cept every word of encouragement and
overlook every form of warning.

In the faint hope of deterring
her and there one from what is
often an act of mental suicide we
have jotted down a few thoughts,
leaving it to each wise man to use
them or reject them as he sees fit.

As a rule, it is bad for a man to
change his calling, at least in England;
we do not know what it
may be in America. By frequent
changes, a man becomes jack-of-all-trades,
and master of none. Trans-
planted trees never make much
growth. Before their roots have
well-sealed the soil of one spot,
they have to begin upon another;
and when they are getting pretty
nearly at home in the second garden,
they have to migrate again. The
truth is evidently stunted, and the
fruit is scanty. A man may be
everything and yet be nothing. If
among his changes, he includes the
ministry, it is most likely that this
is the feeblest part he has played,
and the church may be feebled when he quits the stage, and ap-
pears in another character.

Next, it is evidently unwise to
leave a work which we do under-
stand or one which is totally new to us. What becomes of all those
years of apprenticeship to any one
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tailor may make a very moderate
carpenter and a first-rate carpenter
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A man may glorify God in his
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J. B. GAMMELL, Editor and Proprietor.

VOL. VIII.

BAPTIST RECORD.

Integrity and Fidelity to

Cause of Christ.

CLINTON, MISS., THURSDAY, APRIL 17, 1884.

TERMS: \$2 PER ANNUM, IN ADVANCE.

NO 11.

Communications.

MISSISSIPPI COLLEGE.

No. V.

world never had a worse fiddler
tailoring; is it not more so to be in
defeat? The apostolic spectacle of a
man of God using the need of
men and angels, and yet it
need never cause him a blush.
We know a very useful minister
who at a pinch, peddled maps
another, to this day, serves as
clerk; a third helps in the harvest
field, and a fourth sells books
and does porteur work. Why not?

While we would thus for the
present distress, urge our pastors
to shake off all notion of being de-
graded by secular work, we still
look for much aid from what are
called our "lay brethren."

Instead of fewer of the e, we need
ten times as many of them: the
more the merrier. Success to the
guild! May its worthy members
become more and more efficient
and supply for our poorer churches
that lack of service from which
they are greatly suffering. So we
may say for England; we dare say
the same truth applies to the United
States.

If the Baptists of Mississippi
were divided according to their interest
in sustaining Mississippi
College, we should have some warm
friends; others, who will help
when the time comes; and still others
in whose estimation Mississippi
College and all denominational
work are valued at a discount.
This last class does some good;
their fault-finding disposition keeps
them most earnest and active breth-
ren on their knees, and no doubt
prevents them from making many
mistakes, to which the best of us
are liable. There are those, how-
ever, who are anxious to see this
Institution sustained, and they are
willing to help to the extent of
their ability. They would regard
the death of the College as a great
calamity, and this number is not so
small as the friends of the College
in their anxiety to see something
done may suppose. There is no
doubt, there are many excellent
brethren who have given this sub-
ject little attention, but who at the
proper time, will unhesitatingly
rush to stand in the effort and in
the honor to put the College upon
a firm foundation.

To do this we must organize our
efforts. This must be our watch-
word. The time has come, when
steps should be taken in regard to
this important work. Wisdom
sanctions this movement, and may
the prayers of God's people con-
centrate and vitalize it as worthy
of Christian effort and Christian
generosity. May all our people unite
in regarding Christian Education
as the sure defense of soul and
body, the glorious heritage of our
fathers, and Christian Education is
dependent on Christian Colleges.

But can the Baptists of Mississippi
endow the College? Are they
financially able? If they are able,
are they willing? It is said of a
certain statesman of England that
he was a trifler in all serious mat-
ters, and that he was serious in all
trifles. This will hardly be esteemed
an enviable eulogy on a man's
character. Nor can those brethren
be regarded as occupying an
enviable position who have in the
last five years spent a half-million
of dollars for objects other than
those needful for their well-being.
Folly has many children. What
reckless and unprofitable waste of
money there is every where! Con-
scientious scruples are rarely con-
sidered on questions of appetite, or
folly's expenditures, or pride's de-
mands, or vanity's exactions. Does
not wake up the interest of our people
in regard to this matter.

Is there any friendly to Mississip-
pi College? Are you friendly to
Mississippi Association?

A man who is established in life,
with a family about him usually
has many duties incumbent upon
him. There are aged relatives to
support, and at any rate the wife
of his bosom and the olive-branches
round about his table need looking
after. May he make any re-
move which would unfit him for
the fulfillment of these evident
claims? We think not. It is always
an evil thing to offer unto
God one duty stained with the
blood of another. It is always a
pity to leave a certain obligation
for an uncertain one. It is always
suspicious when the pursuit to
which we aspire appears to be
more honorable than that which
we would relinquish. Those
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Baptist Record

J. B. GAMBRELL, EDITOR.

CLINTON, MISS.
Thursday : April 17, 1884.

We have determined to open a column, wants. Any teacher wanting a situation, or Trustees wanting a teacher, or any one wanting anything, we will insert the Advertisement in the BAPTIST RECORD, 8 times for \$2.50. So much of our time is occupied with correspondence that we adopt this method of saving time and trouble. The advertisement will be limited to 10 lines. The money should be forwarded with the advertisement.

Never forget to write business matters and articles for publication on separate pieces of paper, and the latter on but one side of the paper.

In entering your paper changed give the office from which and the office to which the change is to be made, both plainly written.

When you send an obituary, count the words, and if there are over 100, send with the copy, 2 cents for every additional word. Do not ask us to vary from this rule.

Sent money by any safe way, and two dollars or under, securely sealed in an envelope at our risk.

The BAPTIST RECORD and Clarion, will be sent to any address one year for three dollars.

If you do not receive your paper regularly see the postmaster and know who takes it up and if you cannot correct the evil at that end of the line write to this office and we will help to correct the trouble.

For ten new subscribers and \$20, we will send to you a copy of Dr. Tupper's History of the Foreign Missions of the Southern Baptist Convention.

Remember that ten new subscribers and \$20 will secure you a copy of Dr. Tupper's History of Foreign Missions of the Southern Baptist Convention. This is a large book which ought to be in the library of every preacher. We have 50 copies to give. About seven have been spoken for already. If you propose to work for a copy send n your name at once.

Everyone sending us \$2 during this month and the next, and desiring it, will receive Kendall's pamphlet on the house, advertised elsewhere.

Editorial.

NOTES AND COMMENTS.

May God grant you grace in your responsible position, and success to the Record. — J. C. FARRAR.

Mr. Barkdale, our representative in Congress voted for the extension of the time for paying the tax on bonded whisky. Why?

Eld. C. W. Smith, of Tecumseh, is after one of these histories, and he will be pretty sure to get it, as he generally does about what he tries to do.

Five thousand four hundred dollars have been subscribed to build a new Baptist meeting-house at West Point. We do want to see the house:

The pastors are calling for Brother Ball all around, to hold his pastoral meeting. They say this idea of developing the interior is just the thing.

You may put me down as a life subscriber. I am glad Louisiana has a medium of communication again. — J. A. HARRELL, Burke Place, La. Louisiana is coming up well, for which we return thanks.

The Second Baptist church, St. Louis, has received 120 additions in the past year, raised in 1883, for all purposes, \$28,000. It has three Sabbath-schools with an average attendance of 1,500 scholars. — BAPTIST PLATE.

Can you not find time to come through our country during the Summer? Think we would add many new names to your list; besides we would like to see you. — P. J. KEE, Mt. Lebanon, La. Suppose we all meet at Monroe.

Our Methodist exchanges are clothed in mourning on account of the death of Bishop Kavanagh, which occurred in Columbus, March 19th. The Bishop had been a minister sixty years, and a Bishop thirty years. He was an able, good man.

While God must call his ministers to their work, yet he has given the evangelization of the world into the hands of his church, and he directs that she shall give her sanction to the work also. They practiced then we so practice now. — BAPTIST GLEANER.

Three hundred and twenty thousand copies have been sold of Spurgeon's "John Ploughman's Talk." It will sell always. His sermons in pamphlet form sell regularly every week 25,000 copies. He is the most widely used minister of the gospel of any age. — INDIANA BAPTIST.

BRO. WHITE, LOUISIANA: Your question has been answered already in the Record; it is not necessary to answer again. We may be wrong. Suppose we give us an article showing the Scriptures which teach that a church vote is essential to valid baptism.

Our beloved brother and fellow-laborer, of other days, Eld. H. L. Finley, has been deeply afflicted in his family, but relying on that grace which he has faithfully commended to others, he pursues his work in his mission field. May God be with him and Sister Finley.

A note from Deacon Geo. C. Colemen, Abberden, says: "We have raised the required salary, and have unanimously called Eld. O. L. Hailey; and we are praying the Master to bless his work among us." How we do a live, working pastor. This is good news, indeed. Bro. Hailey will have a warm welcome from Mississippi Baptists.

Pastor Cole, of New Orleans writes: "So fully persuaded was I, three years ago, that to come here, was the thing for the Record to do, that I have been content to wait. Your ability to wait demonstrates * * * your success." There are dues in the providences of God. We are in no hurry any way, and do not propose to act without knowing the bottom facts and being sure of the ground.

The Brownsville church, Rev. E. C. Gates, pastor, has received thirty-six members by baptism since the union meeting closed. Five others are expected and five have been received by letter. Among the number received are two from the Episcopalian, three from the Methodists and two from the anti-missionaries. — REFLECTOR. It seems that, for once, all the converts in a union meeting did not take to dry land.

I felt refreshed and strengthened by your coming to Salem. O, could we always feel as we then felt as to our obligation to the Lord for his mercy. The presentation of our bodies, a living sacrifice the would not only our reasonable but our delightful service. Come and see us again. — W. T. SPENCER. Some time when you can find work for us to do—may be when you go up against King alcohol. Come and see us, brother.

Eld. T. J. Talbert votes for the Record to go to New Orleans, and here is what is Eli. G. W. Potter, of Cherry Creek, says:

"I am not much in favor of the Record's going to New Orleans, just yet. Some day I will give some reasons why I think it best to leave you. One thing is noticeable; the brethren on both sides are to be moderate and do for the best. When we all come to just the right temper of mind, the Lord will show us the right. We need not doubt that. We are on both sides of the question, a way.

Eld. C. C. Greer, writer from Spring Port church, Panola county: I will give you a few notes from us. We are few in number, financially weak, and at this time spiritually weak; have no house, to worship in and have had no pastor for some time. We have called Bro. R. G. Hewlett for our pastor the rest of this year, and hope to get right soon, and do a good work for the Master yet. We hope that all the disciples of Jesus that read this will pray for us that we may be a bright light to the world.

Dr. Philip Schaff, who is a Presbyter, is quoted by the Christian Secretary as saying in a lecture before Union Theological Seminary that "on strictly exegetical and historical grounds baptism must be immersion. Without prejudice, no other interpretation would ever have been given to Bible baptism. It is the most natural interpretation, and such we must always give. Immersion is natural and historical; sprinkling is artificial; and an expedient for convenience sake." — REFLECTOR. Read that Dr. H.

A writer in the Biblical Recorder thinks it would be a good plan if certain well-to-do brethren would send the paper free to every Baptist unable to take that paper; provided, the pastors of such indigent Baptists would testify to their poverty and send on their names. We do not know how this plan would work; but we do know that sometimes we receive very sad letters saying, "Stop my paper; I live it; and we have often thought that there are whole-souled, "well-to-do" Christians who would esteem it a privilege to pay the subscription price for these needy saints. But shall the matter be worked? — CENTRAL BAPTIST.

When you find out, let us know how to work it.

The following card from Dr. Hunter will explain why there is no article from him this week. — Please excuse me from writing any more till your reply to what I have written—is published. I think I wrote you that I would be at the Presbytery next week. Saying all I have to say without reply, was not in the terms of agreement. I wish to reserve some space for reply.—JONH HUNTER. The Dr. was to have two affirmative article, and one negative article. We must insist on his completing his affirmative argument before we begin our replies. The discussion must be orderly. Our past writing has been more skirmishing. Now let the Dr. bring out his proofs in full before we undertake to refute them. We must come to close issue. If he is through with his affirmative argument in the one article, we will review him and then he can have a reply.

THE OTHER SIDE.

We had made up our mind to say as to the relations of the Convention and General Association. The action of the Board of the latter, which we publish this week, however, opens the case, and invites a statement from this side. Complaint is made that the Convention is not treating the General Association due Christian courtesy. The offense is, in sending a missionary to work in East Mississippi territory, which the General Association thinks ought to belong to her. Let us look at some facts: Some years ago, while the Convention was pursuing its work, in its own way, the paper, supported by the General Association, began a war on our work—bitter, long and unprovoked. When some Convention Associations became disaffected, the General Association, of South-east Mississippi, changed its name to the General Association of Mississippi, thus delocalizing itself. That this was done to an Association to act in this way? If the Pinellas Association were to make a similar request, ought it not to be granted? Or the General Association? Naturally our brethren wish the churches to affiliate with them. And, naturally, Convention brethren were sorry when some of our Associations, churches and brethren left us; but they asked the State Board to co-operate with them, saying that if the Board would back them up, so as to secure confidence that the efforts should not break down, they believed the money could be raised on that part of the field. The State Board has done what it was asked to do, and nothing more. Now shall it be denied to an Association to act in this way? If the Pinellas Association were to make a similar request, ought it not to be granted? Or the General Association? Naturally our brethren wish the churches to affiliate with them. 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Home Circle.

Conducted by Mrs. J. B. Gamby

THE SOFT, WHITE HAND.

I've seen them sitting side by side—
A lady fair of gentle mien,
And he in strength of manly pride—
In many a gay and glittering scene.

And sometimes, when from harp and band
Do thrilling floods of music stream,
I've seen her little, soft white hand
A moment on his shoulder gleam.

And oft at home, when passing by,
As he reclines in his arm chair,
I've seen her little, soft hand lie
Unseen on his slumbering bairn.

But oftenest, when they're alone—
For hearts like hers are pure and shy—
Her little soft hand seeks his own,
And unites them to be.

Beloves her? Yes! but loves me?

"Is of his life a thing apart?"

He cannot, as a woman can—
Enduring all in his heart.

Lo, voice of him, a joyful hour
Snatched from the order of the day;
Joyed is the prima of a flower,
And then as lightly cast away.

He dreams not of the longing there,
In her unshaking trusting breast,
That makes her life one yearning prayer,
So sweetly, touchingly expressed.

A prayer that she'll not hear yet
With that sweet love of early years,
I dream not to forget—
Those hidden love marks, hidden charms.

And Oh! it yet may come to this—
That all I search at his command—
Will give for that one transient kiss—
The vanished touch of that soft hand.

Editorial.

Fervent Charity Among Your-selves

It would seem that a set of criminals who had been, not only pardoned, but free from condemnation could not fail to love the pardoner, the justifier, and feel a tender interest in all that belonged to him. That such is the attitude of all Christians, (pardoned rebels) no regenerated person will deny. Each one was a guilty rebel; guilty of crime, of treason, against the King of kings. Without having done any good thing, without power to bring himself into a state of fealty to God. Yet the Pardoner stooped away down from heaven and lifted up from the depths of sin and degradation and made us to be of the Royal family. It would seem that the members of that family would not need to be urged to love each other. Even, though after the departure of the traitor, the blessed Master gathering the wondering questioning twelve around him, gave the new command and stated as an evidence by which all might know his disciples' "love, one towards another," yet, Peter, in his general epistle, charges Christians, "above all things, have fervent charity among yourselves." Peter knew how envyings, jealousies, backbitings, etc., would strive to creep in and mar the peace of God's household on earth, and so he places this "fervent charity, among your-selves above everything else; it is to be sought after as the sunnah humma." Some one, perhaps, will ask: "How is it to be sought, how shall we get it, and keep it always in abundance, always warm and tender? We are to ask this good gift from God; every good and perfect gift cometh down from the Father of Light. In him, there is no variableness nor shadow of turning, and therefore, this gift of him is, and always will be, in proportion to our demands for it, and our capacity for receiving it. If we cherish evil and unkind thoughts toward our brethren and sisters, there will be bitterness and wrath in our hearts, and hence no room in the heart for fervent charity. Let it be remembered that charity thinketh no evil. Many persons give themselves far too much credit for speaking no evil and go on thinking all the harder and more bitterly. Motives of policy, the prudence of self-love, care for one's own reputation, may seal the lips, but the unspoken evil thoughts are as well known unto God as if uttered in words. The evil thought wars upon and wounds the sweet spirit of charity and wounds our Master in the house of his friends. Of course it is worse in its effects on others if the evil thoughts be clothed with words, and sent like thistle down to scatter the poisonous seed in other hearts; because, thus fervent charity is destroyed in others; but the best and safest plan is, while will keeps the door of the lips close shut, we also put the iron grasp of Will upon the evil thoughts and put them out of our mind, asking God's help always, in our work as executors. Another help in this direction, is a resolute determination to cultivate less "amplitude of ear" in listening to the evil speaking of others. It has been well and wisely said that the slanderous tongue would be powerless if there were no slander-loving ears to listen. Many persons, thoughtlessly repeat what has been told in their hearing, and, even though failing to give credence to the evil report, they give

a kick to the ball which goes rolling, and rolling grows. Another enemy to fervent charity, is evil surmising, misapprehension of the motives of others. Different people see the same thing differently, because viewing them from different standpoints. When John Brown made his noted raid upon Harper's Ferry, and stirred up in resurrection among the slaves of that section, he had with him an intelligent, honest, young man from the North, who, under his influence, was willing to carry war and bloodshed into homes and families that had never wronged him, even in thought. While that young man was in prison, awaiting trial for the crimes he had helped to commit, Governor Wise, in conversation with him, expressed surprise at his suffering himself to be tempted to take such a step. His reply was, "You and I see things so differently." He felt himself a hero as a martyr—the law and the Governor saw him a murderer. It may seem strange and inexplicable, these great differences in sight, but it will help charity to suffer long and be kind, if we bear in mind that now all see through a glass darkly, now all know each other only in part, and thus charity shall cover a multitude of sins. The world watches for and catches up the faults and short-comings of Christians, talks them over, reproaches them and uses them as excuses for its own vileness; and there are those among Christians, who have "listening ears" for the world's criticisms, and add their testimony with great enjoyment. Fervent charity avoids all unnecessary exposure of brother's faults or a sister's fallings, it covers up the soiled garment and quietly, privately argues, exhorts, entreats the erring one to walk in the ways of purity so that the spirit shall be clothed with a garment beautiful for righteousness.

Fervent charity will make one handle another's reputation with clean, pure fingers and delicate loving touch. It is the bond of perfectness, the cord binding heart to heart and producing oneness of spirit and purpose, even the imitation and serving of our Lord.

In ancient warfare, it was the custom for the assailants of any stronghold to fight *enfusiles*—that is, come in close phalanx. They took shield to shield, and then the enemies, darts, javelins and missiles glanced harmlessly off. In the great conflict which the soldiers of Christ are making against the powers of darkness, we need to close together and present an unbroken phalanx, in our attack upon his strongholds, *fervent charity among your-selves* will keep the shields close tucked, and so shall we be able to quench all the fiery larks, and be collaborators with Him whose whole life, death and resurrection embodied charity towards us.

M. T. G.

Selected.

Temper.

BY SIDNEY DAVIS.

"Kitty, you're the worst-tempered girl I ever saw! I wouldn't have such a temper as yours for all the world. You're crabbed and passionate and hateful and cranky and snappy and cantankerous in fact I don't think so many mean names can be found for anything as for a mean temper."

Poor Kitty colored and hung her head, not so much at her elder brother's words as because Aunt Laura was just coming into the room, and must have heard nearly all of them.

George ran off to school, still complaining about a lost paper. Aunt Laura looked kindly at Kitty.

"Does your mother allow George to speak so to you, dear? He seems to me very rough and harsh."

"Oh, dear!" said Kitty, with tears running down her cheeks; "George is most always very kind to me, but just now he was so provoked with me—for, Aunt Laura, he says is true."

"Do you mean that you have such a temper as he says?"

"Yes, auntie, I have, and it's a dreadful thing. Just now he began laughing at the mistakes in an old French exercise of mine. I knew he had been doing some very hard examples on the other side of the paper, but I was so angry I snatched it and flung it in the fire. Mamma looks sorry and papa goes away without patting my head, and that 'most breaks my heart. And the boys tease me and laugh at me. Yes, Aunt Laura, it is a very bad thing, indeed, to have a bad temper."

Kitty looked so mournful over it that her aunt could not help smiling.

"Why, Kitty, I have heard it said that the knowing we have a fault is a great step towards correcting it. Now, as you seem to

know so well what your fault is, the next thing will be for you to rid yourself of it."

"But I can't do that, Aunt Laura," said Kitty, very soberly, "I've tried at least a hundred times, and it doesn't do a bit of good, and I've given up trying."

Aunt Laura looked sober now.

"You don't mean that you have given up trying—that you are leaving this little heart to be ruled and governed by the spirit of all evil?"

"Why, auntie, mamma says it is my great fault. Is it so very bad to have one fault? Is it so very bad to have one fault, if I am a good little girl in most other ways?"

"I know Kitty is a dear little girl," said Aunt Laura, putting her arms fondly around her. "She is generous and obedient and loving. But, look at this sheet of paper, Kitty—it is white and clean, isn't it?"

"Yes, Aunt Laura."

Aunt Laura dropped some ink upon it.

"How does it look now?"

"It is spoiled, it isn't good for anything now."

"But it has only one blot. All the rest of it is white."

Kitty looked at it sorrowfully.

"You mean my one blot spoils me. And do you see, Aunt Laura, you can never get that blot off, and just so I can never get the blot off my heart."

"Dear child—you have forgotten who has promised to take away all my blots and make me whiter than snow? I want you to think very seriously of this now, little one, because these evil passions will become more and more firmly fixed upon you. They will grow with your growth and strengthen with your years. With every yielding to them, Satan gets a better hold upon you, and I think all his angels must rejoice when they see a little soul, which ought to be rising higher and higher toward everything good and beautiful, sinking down—down—to, perhaps, their own level?"

"Oh, look, look," cried Ernest.

"Where is it? Ernest?" asked his mother. "Oh! I see it now. It is sentinel."

"A sentinel, mama, what is that?"

"It is keeping a lookout so that no enemy may approach the other. If any one came in sight it would call to these in the field, and they would fly away before a harpoon could befall them."

"But mama, rocks can not tell so how can it tell others?"

"They do not talk as we do, but they understand each other perfectly well."

"Oh, look, look," cried Ernest again.

"Where is it? Ernest?" asked his mother.

"It is sentinel, mama, what is that?"

"It is keeping a lookout so that no enemy may approach the other. If any one came in sight it would call to these in the field, and they would fly away before a harpoon could befall them."

"I cannot tell," answered Mrs. Brooks; "but very likely it is called Ernest."

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"It is keeping a lookout so that no enemy may approach the other. If any one came in sight it would call to these in the field, and they would fly away before a harpoon could befall them."

"I cannot tell," answered Mrs. Brooks; "but very likely it is called Ernest."

"They do not talk as we do,"

"but they understand each other perfectly well."

"Oh, look, look," cried Ernest again.

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